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The Meadville Journal

Vol. XXVI. APRIL, 1932, revised to June, 1932 No. 3

Announcement for the Eighty-eighth Academic Year 1932-1933

Published Quarterly by
THE MEADVILLE THEOLOGICAL SCHOOL
(Founded in Pennsylvania in 1844)
5701 Woodlawn Avenue, Chicago

Calendar, 1932-1933

1932

June 20 to July 22.....First Term, Summer Quarter, University of Chicago.
July 25 to August 26.....Second Term, Summer Quarter, University of Chicago.

October 3, Monday.....Autumn Quarter and Academic Year of The Meadville Theological School begin.
November 24, Thursday....Thanksgiving Day: a holiday.
December 21, Wednesday...Autumn Quarter examinations begin.
December 23, Friday.....Autumn Quarter ends.

1933

January 3, Tuesday.....Winter Quarter begins.
January 24, Tuesday.....Annual Meeting of Board of Trustees at Meadville, Pennsylvania.
February 22, Wednesday...Washington's Birthday: a holiday.
March 22, Wednesday.....Winter Quarter examinations begin.
March 24, Friday.....Winter Quarter ends.

April 3, Monday.....Spring Quarter begins.
May 30, Tuesday.....Memorial Day: a holiday.
June 11, Sunday.....Baccalaureate Service.
June 12, Monday .....Spring Quarter examinations begin.
June 13, Tuesday.....Commencement Day.
Semi-annual Meeting of Board of Trustees at Chicago.
June 14, Wednesday.....Spring Quarter ends.
June 19, Monday .....Summer Quarter in the University of Chicago begins.

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MAIN ENTRANCE AND SOUTHWORTH STAIRWAY, ACADEMIC BUILDING

General Information

The Meadville Theological School, founded in 1844 in Meadville, Pennsylvania, where it carried on its work for more than eighty years, was established in Chicago in 1926. It is located near the campus of the University of Chicago, with whose Divinity School and affiliated institutions it enjoys special relations. Here is gathered as distinguished a group of scholars in the field generally known as theology, and of specialists in the profession of the ministry, as may be found anywhere in America, giving opportunity for training on broad lines for religious work in the modern world. Here also are gathered, during the four quarters of the year, between six and seven hundred theological students, of various denominational affiliations and from various lands, affording stimulating contacts with each other. Meadville students share in these contacts, and in the free and quickening atmosphere of the University as a whole. By arrangement with the Divinity School, not only courses of instruction but the libraries, museums, playing fields, gymnasium and other privileges of the University are made available. Courses at Meadville are accepted as credit for University degrees, thus giving opportunity for the pursuit of work, while in Meadville residence, in both institutions. Students in the University of Chicago, and in the affiliated Chicago Theological Seminary, may elect courses at Meadville without payment of extra fees. The new plan of curriculum at the University makes possible, in the academic year 1932-1933, a more effective cooperation than ever.

The purpose of The Meadville Theological School, as defined by its charter, is "to give instruction in religion, theology, ethics and preparation for the Christian ministry." It is further provided "that no doctrinal test shall ever be

made a condition of enjoying any of the opportunities of instruction in the School." In accordance with these terms, the School has always been free in spirit as well as free from denominational control. Most of its graduates have served in the ministry of the Liberal churches, and its training is directed primarily towards equipping students for such service; but properly qualified men and women are admitted regardless of denominational affiliations. The School is of graduate standing, and its academic requirements are the same as those that prevail in the Graduate Divinity School of the University of Chicago. Applicants must also satisfy the Meadville Faculty of their general fitness for the work of the ministry.

The School is located on three corners of Woodlawn Avenue and Fifty-seventh Street; the First Unitarian Church of Chicago occupies the fourth corner. Hull Memorial Chapel, one of the transepts of the Church, is the chapel of the School. The academic building, which harmonizes in design and material with the Church, contains offices for administration, a room for social purposes and assembly, class rooms, studies for professors, reading room and seven floors of stacks for the library. Two other buildings, Meadville House and Channing House, are used as dormitories; the first-named contains dining and common rooms. The fourth building is the President's house.

The academic building is the beginning of a projected group, which, when funds have been given for its completion, will house all the activities of the School. It will include, besides the present building, dormitories and a refectory, the whole forming three sides of a quiet campus, open to the South. The group will give architectural expression to the intimate common life of students and faculty, which distinguishes the School.

Information concerning conditions of admission, curriculum, scholarships, etc., and a register of students for the academic year 1931-1932, will be found in the following pages. Inquiries should be addressed to The President, 5701 Woodlawn Avenue, Chicago.

Conditions of Admission

The personal qualifications of applicants for admission to The Meadville Theological School are determined by the Faculty of the School. Applicants should allow sufficient time for the necessary investigation, which always includes a personal interview.

The academic qualifications of applicants, who are required to register in the Graduate Divinity School of the University of Chicago as well as at Meadville, are passed on by the Office of Admissions of the University.

The academic qualifications are as follows:

For candidates for the graduate degree of Bachelor of Divinity: The possession of the degree of Bachelor of Arts or its equivalent from a college of recognized standing.

For candidates for the graduate degree of Master of Theological Science: The possession, in addition to the Bachelor's degree already mentioned, of a Bachelor's degree in theology, or its equivalent, from Meadville or an approved institution.

Religious Education and Parish Work: The course in this field, intended primarily for women, is of graduate standing, and conditions of admission are the same as for those studying for the degree of B.D.,—i.e., the possession of the degree of A.B. or its equivalent.

Unclassified students: Applicants without the required degrees, but possessing sufficient academic preparation and intellectual maturity to make it possible, in the judgment of the Meadville Faculty, to pursue the courses creditably and profitably, may be admitted by special vote as unclassified students, not candidates for a degree. An unclassified student who satisfactorily completes the whole course may, upon request, receive from the Faculty a certificate attesting this training in preparation for the ministry.

Others, by permission, including that of each instructor concerned, may be admitted as hearers only.

Undergraduate students: Under the new educational plan at the University of Chicago, students may be registered in

the Divinity School and take courses leading to the degree of Bachelor of Arts, after having received a certificate from the College of the University of Chicago. This represents what is called elsewhere Junior College,—the first two years of college work. Students who have not received the certificate from the College of the University of Chicago may substitute approved work taken in other institutions or may pass a comprehensive examination on the work done in the College.

A limited number of students, of exceptional promise and maturity, who have definitely chosen the ministry as a career, and who possess the personal qualifications required for full admission to the School (see first paragraph under "Conditions of Admission"), may be admitted to Meadville and registered at the Divinity School of the University of Chicago in accordance with the new plan. Such students must fulfil the requirements laid down by the Divinity School for the award of the degree of A.B. Normally, the degree may be obtained in two years, the second of which is the first year of theological studies, including courses at Meadville, which are accepted as credit for the University degree. By this means, the total time of preparation for the ministry, undergraduate and graduate, may be shortened by a year. Details as to requirements, etc., may be found in the Announcement of the Divinity School of the University of Chicago.

Students accepted to this standing at Meadville are given the privileges of the School's dormitories and common table, and are assigned compensated field work ($350.00 for the academic year). Full tuition ($100.00 a quarter, or $300.00 a year) must be paid to the University of Chicago until the degree of A.B. is awarded. Students in this relationship with Meadville are expected to maintain a high academic standing.

Curriculum

The plan of curriculum is designed to fulfil the main purpose of the School, — preparation for the ministry of the Liberal churches. To accomplish that end, in a day when a preacher's duty is largely the interpretation and coordination of knowledge in all fields, and the minister's other activ-

ities touch the life of the community on many sides, the curriculum must be as broad as possible. It is recognized, however, that a broad education may become superficial, and that a student for the ministry must be encouraged not only to know something about many things, but a great deal about some things. The curriculum, therefore, is sufficiently flexible to allow for the following, to a reasonable degree of specialization, of a student's own major interests. As soon as those interests are disclosed, a tutorial relationship is established with that member of the faculty whose interests are nearest to the student's. Guidance is given in choice of courses in the School and at the University, in outside reading and in preparation for the student's dissertation and final examination. This intimate relationship between students and faculty, the natural result of the isolated life of the School in its old location, has long been a tradition at Meadville, and is the core of its spirit. The present plan merely emphasizes that which, under various curricula, has for decades been a significant educational feature of the School, but now acquires enlarged possibilities due to association with the University.

The plan, which follows closely that of the Divinity School of the University of Chicago, and in general accords with the new educational spirit of the University as a whole, rests on the foundation of a previous liberal education (see "Conditions of Admission"); begins with courses designed further to enlarge a student's general background and introduce him to professional techniques, and progresses gradually towards the fulfillment of the special needs of each individual. If the undergraduate foundation has not been sufficiently broad (for not every bachelor's degree in arts or science represents the necessary background), a student is given special opportunity, through the Divinity School, to make up deficiencies in the appropriate divisions of the University.

The degree of Bachelor of Arts of the University of Chicago, representing comprehensive survey courses in the College, and varied cultural courses on the divisional level, is the norm. In general, equivalence to this degree is established if a student has included, in his undergraduate curric-

ulum, courses as follows: two each in History, Sociology (including Social Psychology), Literature and Modern Language; and one each in Economics, Philosophy, Psychology and Biology. If no courses have been taken in the Fine Arts, Divinity School courses in Religion and Art may be required.

During his first year at the School a student takes three survey courses,* two offered by the Divinity School of the University, the third by Meadville, in the general field of religion, introductory to more specific studies. These courses cover: 1. "The Place of Religion in Social Evolution"; 2. "The Origin of the Christian Religion"; and 3. "Christianity and Western Civilization." The equivalent of these courses, in other institutions, may be offered, or a comprehensive examination passed in the fields.

During the first and following years a student is required also to take Meadville courses as follows: New Testament, three; Church History, two; Philosophy and Psychology of Religion, two; Theology, one; Field Work, one; Preaching, Worship and Parish Ministry, three. In addition to these, he must select at least six other courses, distributed in accordance with his own needs, of varied significance for the background or the specific training of a minister. The fields included in his range of choice, besides those already named, are History of Religions, Old Testament, Religion and the Social Order, Religious Education, Religion and Art.

In addition to the elective courses already mentioned, there remains the equivalent of a year's work which is not prescribed. Under guidance of his adviser, a student selects such courses as best fit his needs and interests.

Religious Education and Parish Work: This is a course of two years, designed primarily for women (see "Conditions of Admission"), leading to the diploma of the School. During the two years a student is expected to work also for the degree of Master of Arts in the field of Religious Education at the

*A "course," which is invariably completed in a single quarter, would correspond, in an institution dividing its academic year into semesters, to considerably less than a full course, but a little more than a half course. Reckoned in terms of academic credit, it counts 3⅓ "semester hours."

Divinity School of the University of Chicago. She is guided by her adviser to take courses, in accordance with her individual needs, that will fit her for direction of general parish activities, as well as of religious education.

Requirements for Degrees

Bachelor of Divinity: This degree represents three years of advanced study. Graduate work done in other recognized institutions may be credited up to two years' standing. At least one year (three quarters) must be spent in residence at The Meadville Theological School. The degree is awarded upon the successful completion of certain courses deemed essential as background and for professional equipment (see under "Curriculum"); the passing of a general examination with special regard to a student's field of interest, and the presentation of a satisfactory dissertation.

The candidate for the degree of B.D., before the end of his first year in the School, chooses the field in which he proposes to do his chief work and to take his degree. If he enters with advanced standing, he chooses his field upon admittance. The member of the Faculty whose specialty is most closely related to the candidate's field thereafter acts as his adviser, in choice of courses and in preparation of his dissertation.

The subject of a dissertation must be chosen, after consultation with the faculty adviser, before the beginning of a student's last year in the School. It must be submitted for final criticism at least four weeks before the time of graduation. It must be delivered in complete form, typewritten on prescribed dissertation paper, not later than a week before the student's graduation; and, after its acceptance, before the degree is recommended, two bound printed or typewritten copies must be deposited with the Librarian of the School.

Formal announcement in writing that he is a candidate for the degree of B.D. must be made by a student before the last quarter of his final year, and he must be admitted to candidacy by vote of the Faculty.

The final examination for the degree is held during a student's last quarter in the School, and is given by the Faculty as a whole.

It is possible, while fulfilling the requirements for the Meadville degree, to acquire also the degree of Master of Arts in the University of Chicago. The special requirements are set forth in the Announcement of the Divinity School, under whose guidance the degree is attained.

Master of Theological Science: This degree represents a year of advanced study, after the award of the degree of Bachelor of Divinity. Eight courses, at least six of which must be within one field of theological study, must be completed, a comprehensive examination in the field must be passed, and a satisfactory dissertation must be presented. The member of the Meadville Faculty specializing in the student's field acts as his adviser in the choice of courses and the preparation of the dissertation. The candidate must be able to use the literature of his special studies in at least two languages other than English.

The rules relating to preparation of the dissertation for the Bachelor's degree and to application for admittance to candidacy apply to the Master's degree.

All correspondence concerning degrees should be addressed to the Secretary of the Faculty, Professor Robert J. Hutcheon.

Registration and Regimen

Registration Dates: The academic year 1932-33 begins October 3, 1932, and it is desirable that students enter at that time. The year is divided into three terms of approximately twelve weeks each, corresponding to the Autumn, Winter and Spring Quarters at the University of Chicago; and, since the courses in each term are complete, it is also possible to enter January 3 and April 3, 1933. Meadville offers no courses during the Summer Quarter; but the University of Chicago, including the Divinity School, is in full session, and courses acceptable at Meadville may be taken during that period.

Only in exceptional circumstances will a student be admitted to the School after the beginning of a quarter.

Courses: In accordance with the practice of the Divinity School of the University of Chicago, Meadville students meet for each of their courses of study four hours a week, Tuesday to Friday. The long week-end gives opportunity for field work and occasional or regular preaching. Three courses constitute full-time work.

Chapel: Devotional services, led by members of the Faculty and students, are held each afternoon, Tuesday to Friday, at twenty minutes of six in Hull Memorial Chapel. The service on Friday includes a sermon by a member of the Faculty, a student or a guest preacher. During the Autumn Quarter, 1932, all students of the School are required to meet once a week for practice in hymn-singing, under direction of the organist.

School Conferences: The members of the School meet occasionally for discussion upon some theme of vital importance to the life and work of the Liberal minister. The discussion is usually led by a guest of the School. Some of these conferences, as announced, are open to students in the other Schools and members of the University in general.

The Summer Session

Although The Meadville Theological School offers no courses during the Summer Quarter, its facilities are at the service of its own students and others attending the Divinity School and other divisions of the University. The session is divided into two terms, courses being complete in each. In 1932 the terms run from June 20 to July 22, and from July 25 to August 26. To ministers and others engaged in religious work the tuition fee is $20.00. A matriculation fee of $20.00 must also be paid by those not previously connected with the University. Ministers, parish assistants, directors of religious education and teachers in church schools, who wish to avail themselves of these privileges, may register in The Meadville Theological School; and, so far as space permits, they will be assigned rooms at a nominal rental in its dormitories. Application for registration during the Summer Quarter must be made by Meadville students on or before May 1st; by

others, applications may be made up to the opening of the Quarter.

Remunerative work cannot be assured to students who are present during the Summer Quarter only.

Expenses

Tuition Fees: Tuition, for graduate students whose academic standing is satisfactory, is charged at the rate of $20.00 a quarter,—$60.00 for the academic year. No further fees are required of Meadville students registered in the Divinity School of the University of Chicago, except a matriculation fee of $20.00, charged when a student first enters the University. Tuition at Meadville is fixed by the Board of Trustees, at the same rate as at the University, $100.00 a quarter; and the difference of $80.00 between the nominal rate of $100.00 and the actual rate of $20.00 is in effect a scholarship, held only so long as scholastic work of better than average quality is done.

There is no reduction in the tuition fees of undergraduate students, who must pay $100.00 each quarter to the University. (See "Undergraduate Students," under "Conditions of Admission.")

Board and Lodging: A nominal charge of $20.00 a quarter, covering light, heat and care, is made to resident students in the dormitories of the School, Meadville House and Channing House. Meals are served at Meadville House at $5.50 a week, excluding the five meals from Saturday breakfast to Monday breakfast, when most students are absent on field work engagements. All students are expected, unless excused for special reasons, to eat at the common table.

Other Expenses: Basic expenses, — tuition, board and lodging,—are covered, for those engaged in field work, by their compensation. (See "Remunerative Field Work,"—the following section.) Expenses other than board and lodging may be reckoned as about the same as in any American city of major size. A minimum sum necessary would probably be $100.00 a quarter.

Gainful Employment: The consent of the President must

be obtained before a student may accept employment of any kind in addition to the assignment of field work. Consent having been obtained, students in the School may avail themselves of an employment bureau conducted by the University of Chicago. Those students, however, who can devote their time to study and field work exclusively will profit most by the opportunities offered by the School.

Scholarships and prizes are listed on pages 15 to 17 of this Announcement.

Remunerative Field Work

Of all students intending to become candidates for the degree of Bachelor of Divinity at Meadville, of all unclassified students save those especially exempted, and of all studying in the course for parish workers, field work is required. It is planned to occupy at least ten hours of the student's time each week in addition to his academic schedule. In co-operation with the Liberal churches of Chicago, with settlement houses and other philanthropic institutions, the Director of Field Work assigns students to such positions as (1) leader of boys' club or scout troop; (2) teacher in a church school; (3) director of the church school and young people's work; (4) student minister in charge of a small church. Regular reports from the students so occupied are required, and each student's progress is reported by the institution to the Director.

The compensation for such work is fixed by the Faculty Committee on Field Work, and ranges from $400.00 upward for three quarters, according to the amount of experience of the student and the time expended. Field work compensation for undergraduate students is $350.00 for three quarters.

Rules for the observance of all concerned in this system of co-operative education have been adopted by the Faculty as follows:

(1) Field work is regarded as an integral and important part of the instruction offered by the School.

(2) Assignments shall, if possible, progress from work in social service through club work with boys and men, to

church school teaching and supervision, culminating in the responsible leadership of a church.

(3) No student may be assigned to any one form of field work for more than four quarters.

(4) Responsibility for the continuance of the work during the recesses remains with the student unless excused by the Director.

(5) All financial arrangements between the student and the institution to which he is assigned shall be made through the Director; and all moneys paid the student for such work shall be disbursed in monthly payments by the School Treasurer.

Fellowships and Scholarships

Harriet Otis Cruft Traveling Fellowship

The Cruft Fellowship, established in 1895, is tenable by an unmarried graduate of the School, of high character and scholarly ability, for study at a European university. Since the annual income is not quite sufficient to cover the appropriation required under present conditions, the fellowship is not available every year. A Fellow who approves himself to the Faculty by his first year's tenure may be eligible for a second year.

A Fellow is required to pursue his studies, in residence at the university or universities chosen, for a full academic year; to make a report of his studies in the first weeks of November and April, respectively; and at the end of the year to present a final report which shall be filed in the Library of the School. The place and course of study must be approved by the Meadville Faculty.

Candidates for the fellowship, who should make application to the Faculty before March first for award during the ensuing academic year, must fulfil the following conditions:

(1) They shall have been members of the School for at least two years, including the year in which the application is made.

(2) They shall have maintained first-class standing in theological studies; and, before the fellowship is finally awarded, the successful candidate must have completed the requirements for the degree of Bachelor of Divinity at the School.

(3) They shall show proficiency in at least one language of modern Europe other than English.

The Perkins Fellowship

This fellowship, in the gift of the American Unitarian Association, is open to graduates of Meadville and other similar institutions, for theological study in an American

theological school. Its annual income of $400 may be divided into two shares. Application should be made to the American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

Graduate Scholarships

A limited number of scholarships ($400 a year each) may be granted by the Faculty to men admitted, under the conditions laid down in a preceding section, to study for the degree of S.T.M. Holders of such scholarships are expected to render service to the School as required.

General Scholarship Aid

Meadville scholarships are, with few exceptions, awarded as remuneration for field work. (See "Remunerative Field Work," page 13 of this Announcement.) In the following list, the names of the scholarships and the dates of their foundation are given:

William C. Shaw, 1848.
Elizabeth Peck, 1853.
Augustus Graham, 1853-56.
Joshua Brookes, 1863.
Mrs. L. W. Potter, 1867.
The Haven Fund (Charlotte M. Haven; Elizabeth Appleton Haven), 1898.
Elizabeth G. Huidekoper, 1908.
Samuel Longfellow, 1909.
Rev. W. T. Phelan, 1910.
Caroline B. Boyd, 1929.
Rev. Nicholas Boyd, 1929.
George Lovell Cary, 1929: Founded by bequest of Mrs. Mary Adelaide Butler in memory of her brother, President of the School from 1865 to 1903.

The Yonkers Church Scholarships, 1929: Two scholarships of $350.00 a year each, supported by the Unitarian Church of Yonkers, New York, "to assist in the preparation for the ministry, students who are especially inclined toward

the importance of emphasizing, in their prospective work, the deepening of spiritual life."

Loan Fund

The De Normandie Fund (Elizabeth K. De Normandie), 1895: The interest ($100 annually) to be lent, under conditions laid down by the giver, to "young women (preferably Unitarians) seeking a theological education"; and "to any worthy students needing help, if any funds be left after caring for the young women."

Prizes

From the Robert Charles Billings Fund, 1903: *Billings Prizes for Elocution:* Two prizes of $75 each, awarded by the Faculty to first and second year students excelling during the year in preaching. Either of these prizes may be divided. *Billings Prize for Scholarship:* A prize of $50 awarded to that member of the graduating class, not a recipient of the Cruft Fellowship, who has attained the highest rank in the work of the year.

Courses of Instruction, 1932-1933

The following pages set forth not only courses offered by The Meadville Theological School, but also courses in the Divinity School of the University of Chicago and in the Chicago Theological Seminary. All courses in these institutions, which are affiliated with each other, are available to Meadville students of graduate standing. A complete list of their offerings (from which only a selection is given here) will be found in the Announcement of the Divinity School. In the list below, the letters preceding the numbers of courses indicate the institutions giving them, as follows: M, Meadville; C, Divinity School; S, Chicago Theological Seminary; D, Disciples Divinity House. Starred courses are those required of candidates at Meadville for the degree of Bachelor of Divinity.

The numbering system is that prevailing at the University of Chicago. Most of the courses in the following list are in the "three hundred" group,—i.e., they are graduate courses. Those in the "two hundred" group are primarily for students who have completed two years of College work. Those in the "four hundred" group are pre-research, problem or research courses.

Unless otherwise indicated, the courses are full courses, each complete in a quarter.

Religion in Its Historical Aspect

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Old Testament Literature and Interpretation, the Department of New Testament and Early Christian Literature, the Department of Church History, and the Department of Comparative Religion. A separate series of numbers is used in each department,—i.e., O.T. 301, N.T. 301, C.H. 301, C.R. 301, etc.

The Sources of the Christian Religion

The Old Testament

C315. *Beginnings of Old Testament Literature and History.* A general introduction to the early books of the Old Testament. Winter, PROFESSOR WILLIAM C. GRAHAM; Autumn, PROFESSOR J. M. P. SMITH.

C316. *History and Prophecy.* Covering the period from Solomon to the Exile. Winter, SMITH.

C317. *History and Judaism.* Covering the period from the Exile to Daniel. Spring, SMITH.
C318. *The Minor Prophets.* Autumn, SMITH.

The New Testament

M301*. *Critical Introduction to the Epistles.* This course and Course 302 deal with the questions of the higher criticism, the origin, contents and history of the earliest Christian writings. The instruction is by lectures, with required reading and reports by the members of the class. Autumn, BOWEN.
M302*. *Critical Introduction to the Apocalypse, the Gospels and the Acts of the Apostles.* Winter, BOWEN.
M303*. *The Mission and Work of Jesus.* This course aims to develop a positive construction of the gospel history on the basis of the earliest sources. Spring, BOWEN.
M304. *The Fourth Gospel.* The characteristics and origin of the Gospel studied with special reference to its place in the development of primitive Christianity. BOWEN.
M305. *The Apocalypse of John.* A study of the apocalyptic mind and its expression, as illustrated by this outstanding document. BOWEN.
M400. *Research.* BOWEN.

C301. *Christianity in its Jewish Environment.* Egyptian and Syrian Hellenism. Judaism in Palestine and the Diaspora. Political and social developments under the Hasmoneans, the Herods, and the Romans. The beginnings of Christianity in Palestine. John the Baptist and Jesus. The Jerusalem community and Paul. The transition to the gentile environment. Jewish survivals in second-century Christianity. Autumn, ASSOC. PROF. HAROLD R. WILLOUGHBY.
C312. *Paul and his Gentile Environment.* A survey of the religious and ethical movements of the Graeco-Roman world. A genetic study of Paul's religious experience in relation to his early Tarsian environment, his contacts with primitive Christianity, and his later competition with gentile cults. A research course. WILLOUGHBY.
C322. *Textual Criticism of the New Testament.* History, materials and principles of criticism, with practical exercises from facsimiles and manuscripts. Spring, PROFESSOR EDGAR J. GOODSPEED.
C426. *The New Testament in the Second Century.* The first collections of Christian literature and the making of the first New Testament; its fluctuations and definition. The rise of the canon. Autumn, GOODSPEED.
C332. *Jewish Literature of the New Testament Period.* The Literature of the Jews, 200 B. C. to 100 A. D., including the Greek translation of the Old Testament, the Old Testament Apocrypha, the Apocalyptical writings, the writings of Philo, and the writings of Josephus. Spring, WILLOUGHBY.
C337. *Uncanonical Gospels, Acts, and Apocalypses.* Origin and influence of the gospels of the Hebrews, Egyptians, James, Peter, Thomas; Acts of Paul, John, Peter, Thomas; Revelation of Peter; Epistle of the Apostles, and other such early texts. Autumn, GOODSPEED.

Church History

M301*. *Christianity and Western Civilization.* A comprehensive view of the intellectual and cultural development and contributions of Christianity from the Age of the Apologists (ca. 150 A. D.) to the French Revolution, with special emphasis on religious literature and art. Spring, LYTTLE.

M302*. *American Church Life.* A detailed inquiry into the distinctive doctrines, schemes of organization, liturgical usages, social reform programs and New World history of the major religious bodies in this country. Autumn, LYTTLE.

M303*. *The Winning of Religious and Intellectual Freedom.* A conspectus of the age-long struggle for liberty of conscience, freedom of thought, secular education, scientific experiment and humanitarian religious criteria. The social and economic implications and consequences of this struggle are indicated and the romance of liberalism suggested. Winter, LYTTLE.

M304. *Liberalism in New England (1620-1860).* The Puritan theocracy; the emergence of Arminianism and Arianism; rationalistic and humanitarian criticism of Calvinism are sketched and the relation of William Ellery Channing, Ralph Waldo Emerson and Theodore Parker to Transcendentalism and modern religious Humanism is studied. Spring, LYTTLE. (Not given in 1933.)

M305. *The Development of Immanental Theism and Religious Humanism, 1865-1932.* A continuation of the preceding course, with particular attention to the reconciliation of evolution and theism proposed by M. J. Savage, J. W. Chadwick and others, and the provenance of the Humanist attitude in religion. Spring, LYTTLE.

M400. *Research.* LYTTLE.

C303. *Christianity and the American People.* A survey of the rise and development of Christianity in America. The significance of religion in the founding of the colonies and the development of their life; the rise of denominational organizations and church institutions; influence of the church on the rise of nationalism; religious forces in the critical periods of American history; development of religion amidst conditions peculiar to America. Spring, PROFESSOR WILLIAM W. SWEET.

D356. *Modern Catholicism.* A study of the development of the Roman Catholic doctrine and policies in Europe and America since 1870, with especial emphasis upon the present attitude and program of Catholicism. Autumn, ASSOC. PROF. WINFRED E. GARRISON.

C422. *Advocates of Church Reform from Grosseteste to Luther.* This course will review the proposals for church reform from the middle of the thirteenth century to the beginning of the Lutheran Reformation. The ideals of spiritual and progressive minds, reacting in their different environments to the defects of the church as a religious institution will be illustrated with reference to such advocates of reform as Grosseteste, Roger Bacon, Dante, Marsilius, Occam, Tauler, Bradwardine, Wyclif, Huss, Gerson, Cusanus, Groot, Gansfort, Wesel, Reuchlin, Erasmus, Lefèvre, Ximenes. A research course. Winter, PROFESSOR JOHN T. McNEILL.

S344. *The Reformation in Slavic Lands.* A course comprising the Reformation movement in Bohemia, Poland, and among the Jugoslavs. Consideration is given to the Hussite movement, the rise of the *Unitas Fratrum*, the relationship of the Bohemian non-Catholic groups to Luther and other reformers, and the debacle of the Reformation movement in 1620. In Poland, the study comprises the development of the strong groups of Calvinists, Lutherans, Bohemian Brethren, and the Socinians. As for the southern Slavs, consideration is given to the reform movement in Croatia. Winter, ASSISTANT PROF. MATTHEW SPINKA.

History of Religions

C302. *Introduction to the Study of Religions.* A study of method in dealing with religions and a sketch of religious origins. Autumn, PROFESSOR A. EUSTACE HAYDON.

C303. *History of Religions, I.* Indo-European Religions (India, Iran, Greece, Rome, Teuton, Celts, and Slavs). Winter, HAYDON.
C304. *History of Religions, II.* Religions of the Far East (China, Japan, Egypt, Babylonia, Assyria, Judaism, and Islam). Spring, HAYDON.
C341. *The Idea of God in the Great Religions.* Winter, HAYDON.
C343. *Ethics of Non-Christian Religious Systems.* Spring, HAYDON.

Interpretation of Religion in the Present

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Christian Theology and Ethics. Courses in this department are numbered in a single series.

The Philosophy and Psychology of Religion

M301. *The Philosophy of Evolution.* This course presupposes a general knowledge of the outlines of cosmic evolution, geological evolution and organic evolution. Using "Holism and Evolution," by J. C. Smuts, as a text, it undertakes a critical study of the evolutionary philosophy to be found in such books as Boodin's "Cosmic Evolution," Lloyd Morgan's "Emergent Evolution," Bergson's "Creative Evolution" and Sellars' "Evolutionary Naturalism." With the help of these books it tries to formulate such a philosophical attitude towards reality as seems to be demanded by the new insights of the students of evolution. Winter, HUTCHEON.
M302*. *The Psychology of Religion.* Familiarity with Pratt's "Religious Consciousness," James' "Varieties of Religious Experience" and Otto's "The Idea of the Holy" is expected. The course consists of lectures and discussion. A thesis is required. Autumn, HUTCHEON.
M303*. *The Philosophy of Religion.* This course ought to be preceded by Course 302 or its equivalent. It consists of lectures and discussion. Pringle-Pattison's "Idea of God," Sorley's "Moral Values and the Idea of God," Tuckwell's "Religion and Reality," Ward's "The Realm of Ends" are recommended as books to be read in connection with the course. A thesis is required. Winter, HUTCHEON.
M305. *Idealism as a Philosophy.* This course undertakes a study of such modern interpretations of idealism as those of Hoernlè, May Sinclair, George Adams and Royce. HUTCHEON.
M400. *Research.* HUTCHEON.

C361. *Psychology of Religion.* Half-Course, Spring, PROFESSOR HENRY N. WIEMAN.
C366. *Religious Aspects of the Theory of Value.* Half-Course, Autumn, WIEMAN.
C452. *Christian Theology and Current Philosophy.* WIEMAN.

Theology

M304*. *Theology.* This is a continuation of Course 303 and deals with such modern world-views as have a distinctive bearing on religious and moral idealism, with a view to establishing in the mind of the student not a body of traditional doctrines, but an attitude of moral confidence and religious faith and hope. The course consists of lectures, discussions, assigned readings and a thesis. Spring, HUTCHEON.

C322. *History of the Idea of God.* Half-Course, PROFESSOR SHAILER MATHEWS.
S317. *Development of American Religious Thought.* Autumn, PROFESSOR ARTHUR C. McGIFFERT, Jr.
C338. *Social Theology.* MATHEWS.
C351. *Christian Theology in Relation to Modern Science.* Autumn, PROFESSOR EDWIN E. AUBREY.
C353. *Christian Ethics in Relation to Modern Social and Ethical Movement.* Winter, AUBREY.

Religion and the Social Order

M306. *Social Reconstruction.* This course discusses the changes which must be made in mental attitudes, social relations and social institutions in order to lift society nearer to the moral ideal. It deals with such topics as eugenics, the family, education, distributive justice, crime, the treatment of minorities, war and international relations, in such a way as to provide a general survey of the most important issues now before organized society. Spring, HUTCHEON.

C342. *Church and Society.* Half-Course, MATHEWS.
C352. *The Church and the Family.* A historical survey and a description of the types of families in America. Half-Course, Winter, PROFESSOR ARTHUR E. HOLT.
S345. *Religion and the Major Social Evils.* A case study of individuals in which there will be an attempt to discover the major evils which prey upon the life of men. Special attention will be given to the part which religion plays in man's struggle against these evils. Spring, DR. JAMES MULLENBACH.

The Work of Organized Religion in the Present

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Practical Theology and the Department of Speech. A separate series of numbers is used in each department—i. e., P. T. 301, Speech 301.

The Work of the Minister

Preaching and Worship

M301*. *Introduction to Preaching and Worship.* The aim of this course is to introduce the student to both preaching and the conduct of worship. Half-Course, Autumn, SNOW, SANDERS.
M302*. *Introduction to Preaching.* A continuation of Course 301. Half-Course, Winter, SNOW.
M303*. *Preaching.* Each student prepares four sermons, not previously used, for delivery before the class or for private criticism. Students should have already taken courses 301 and 302 or their equivalent. Half-Course, Winter, SNOW.
M304*. *Preaching.* Continuation of Course 303. Half-Course, Spring, SNOW.

C302. *Preaching and Modern Theology.* A study of the problems raised for the minister by current theological thinking, and of the preaching values implicit in it. Winter, PROFESSOR CHARLES W. GILKEY, AUBREY.

S308. *The Twentieth-Century Pulpit.* A study of outstanding preachers of the present time, their methods, materials, and ideals. Spring, PROFESSOR ALBERT W. PALMER.

S315. *Christian Worship.* Structure of worship services. Source materials in classic liturgies and elsewhere. Public prayer. Creation of appropriate liturgical forms for various occasions. Relation to music and architecture. Half-Course, Autumn, PALMER, PROFESSOR CECIL SMITH.

S320. *Preaching to the Public Mind.* The molding of public opinion through preaching, with particular consideration of the theological, liturgical, ecclesiastical, and ethical reconstruction required to invest the social gospel with religious reality. Autumn, DR. CHARLES CLAYTON MORRISON.

Speech C221. *Fundamentals of Speech.* Advanced practical training for ministers and other workers in the field of religion; correction of mannerisms; development of effective mental, physical, and vocal habits for speaking and reading. Special attention is given to individual needs. The students meet as a class two hours a week during three quarters, and also receive private instruction by appointment. Autumn, Winter, Spring, ASSOC. PROF. DAVIS EDWARDS.

Speech C303. *Voice.* Problems of the speaking voice on a scientific basis. Elimination of vocal defects; development of clear, rich, unaffected tone quality, distinctness of speech and interpretative vocal variety. Studies in the structure of the vocal mechanism, the functioning of the vocal mechanism, the physics of vocal sound, the psychological aspects of voice. Prerequisite: Speech 221. EDWARDS.

Parish Ministry

M305*. *Field Work.* The value of the practical experience provided through field work assignments is greatly enhanced by a preliminary knowledge of the laws of learning and of teaching; the stages of child development; the scheme of church school organization; the principles of efficient club and class leadership; the technique of auxiliary methods in religious education, such as hand-work, memorization, visualization, Biblical and symbolic dramatics, ritual worship, group discussion, projects, recreation; criteria and resources of curriculum making. Attention is also paid to current theories and programs of character education and young people's work. Half-Course, Autumn, HUTCHEON, LYTTLE.

M306*. *Field Work.* Continuance of Course 305. Half-Course, Winter, HUTCHEON, LYTTLE.

M307*. *Parish Administration.* The principles and methods of administering a modern church. BRIGHAM.

M308. *Problems of Personality.* This course deals with the problems of personality suggested by the so-called "new psychology." It aims to introduce students of theology to such a study of human nature as will throw light on the practical problems with which they will meet as pastors in their relations with individuals. It discusses psychological types, the unconscious and its conflicts, repression and sublimation, failures to achieve personality, etc. Autumn, HUTCHEON.

M400. *Research.* SNOW.

S327. *Religion and Mental Health.* An approach to the understanding of normal religious experience through the study of cases of inner defeat and inner victory. Autumn, DR. ANTON T. BOISEN.

S330. *Problems in the Cure of Souls.* Case studies of mentally distressed individuals and the art of helping them. Prerequisite: Course S327 or its equivalent. Winter, BOISEN.

The Work of the Church

Religious Education

C240. *Principles of Religious Education.* An analysis of the operation of religious education for its assumptions, objectives, content, procedures, and organization—with critical evaluation in light of current trends in education. Autumn, PROFESSOR WILLIAM C. BOWER.

C344. *Character Education.* An analysis of the factors that are involved in the achievement of character. Critical evaluation of theories and programs of character education. Spring, BOWER.

C348. *Supervision in Religious Education.* Techniques for training teachers and leaders on the job; problem of keeping all activities on a religious level; visitation and analysis of actual procedures of varied types. Spring, ASSOC. PROF. ERNEST J. CHAVE.

C364. *Religious Education of the Developing Child.* Study of personality development from birth to adolescence; capacities for religious experience; methods, materials, and desirable outcomes for each group; basic essentials for dynamic religion in later years. Autumn, CHAVE.

C365. *Religious Education of the Adolescent.* Pre-adolescent patterns; factors conditioning personality growth during adolescence; evaluation of trends in character and religious education objectives and programs; experiences vital to philosophy of life and social effectiveness. Winter, CHAVE.

S350. *Personnel Work with Youth.* The aim and scope of personnel work; the personal interview and related techniques; influences affecting the development of youth; procedures in discovering and remedying personal difficulties. Winter, ASSOC. PROF. CLARA E. POWELL.

Religion and Art

M310. *Historical Survey of Church Music.* The development of music in the Christian churches, from its rise in the early church. Half-Course, Winter, SANDERS.

M311. *Hymnology.* The history and appreciation of hymn tunes. Classification. Criticism. Half-Course, Spring, SANDERS.

S230. *Survey of Religion and the Arts.* The contribution of drama, music, literature, architecture, painting, and sculpture to religion. Autumn, PROFESSORS FRED EASTMAN, CECIL SMITH, GARRISON, and DR. VON OGDEN VOGT.

S333. *Religious Drama.* Historical survey of the relation between religion and drama, followed by a reading and analysis of forty or fifty plays of spiritual power. Survey course in Religion and the Arts a prerequisite. Autumn, EASTMAN.

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In addition to the endowments indicated by the names of the chairs, instruction in the School is supported by the Robert Collyer Endowment "to strengthen and fructify the teaching," and by the Robert Collyer Endowment for President's Chair.

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*This chair is made available by the co-operation of Lombard College.

Non-Resident Lecturers

Spring Quarter, 1931, to Winter Quarter, 1932, Inclusive

Non-resident lecturers are provided for in part by the Ballou and Shaw Foundations.

Commencement Address, 1931

Professor J. M. Powis Smith, Ph.D., D.D., University of Chicago. "The Development of the Hebrew Conception of God."

Three-Day Conferences

The Rev. William L. Sullivan, D.D., Germantown, Pennsylvania.

The Rev. Mortimer Rowe, B.A., Secretary, General Assembly of Unitarian and Free Christian Churches, London, England.

Horatio W. Dresser, Ph.D., South Hadley, Massachusetts.

The Rev. Walton E. Cole, Third Unitarian Church, Chicago.

The Rev. Dilworth Lupton, Cleveland, Ohio.

Addresses

The Rev. Arthur Agnew, B.A., Belfast, Ireland.

The Most Reverend Gregorio Aglipay, D.D., and The Right Reverend Isabello de los Reyes, Manila, Philippine Islands.

Miss Gertrude Taft, Associate Secretary, Department of Religious Education, American Unitarian Association, Boston, Massachusetts.

The Rev. John Haynes Holmes, D.D., New York City.

The Rev. Samuel A. Eliot, D.D., Boston, Massachusetts.

The Honorable Sanford Bates, Superintendent of Federal Prisons, Washington, D. C.

Norman Thomas, Esq., New York City.

The Right Reverend L. Grochowski, Bishop, Polish National Catholic Church, Chicago, and The Right Reverend Francis Bonczak, Milwaukee, Wisconsin.

Miss Helen Gardner, Instructor on the History of Art, Chicago Art Institute.

S. K. Ratcliffe, Esq., London, England.

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President—The Rev. Chester A. Drummond, Boston, Massachusetts.

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The Officers, *ex-officio*.
Annual meeting in Boston in May.

Students

Summer Quarter, 1931, to Spring Quarter, 1932, Inclusive

The numeral following a name indicates the number of quarters spent in residence as candidate for the degree under which the name is listed; the letters following it indicate the quarters spent in residence during the period from Summer, 1931, to Spring, 1932, inclusive. The letters "s," "a," "w" and "sp" stand for Summer, Autumn, Winter and Spring Quarters, respectively. The symbol "1t" stands for First Term of the Summer Quarter.

Graduates of Colleges and Universities

Cruft Fellows

Hoagland, Robert Samuel.....St. Marys, Ohio
(In residence, Marburg, Germany.)
A.B., St. Olaf College, 1928; B.D., M.T.S., 1931.

Walen, Georg Maxwell.....Legrand, Iowa
(In residence, Oslo, Norway.)
A.B., University of Minnesota, 1927; B.D., M.T.S., 1931.

Candidates for the Higher Graduate Degrees

Anderson, Wilhelm, 4.s.a.w.sp.....Chicago
Ph.B., U. of C., 1929; A.M., ibid, 1930; B.D., M.T.S., 1931.

Gysan, William Herman, 3.s1t.a.w....Kalamazoo, Michigan
A.B., Capitol University, 1912; A.M., Ohio State University, 1916; Graduate, Columbus Theological Seminary, 1915.

Lapp, Theodore E. C., 3.a.w.sp.....Mokena, Illinois
A.B., Heidelberg College, 1929; Diploma, Eden Theological Seminary, 1927.

Simén, Daniel, 3.a.w.sp..... Korond, Transylvania
Graduate, Unitarian Theological College, Kólozsvár, 1928; Th.M., Pacific Unitarian School for the Ministry, 1931.

Candidates for the Degree of Bachelor of Divinity

Dahir, James Safady, 7½.c1t.a.w.sp.....Barrington, Illinois
Ph.B., U. of C., 1929.

Gilmartin, Aron Seymour, 4.s.a.w.sp.....
.....Boston, Massachusetts
A.B., Harvard University, 1931.

GLASS, ELIZABETH SHERMAN, 6.a.w.sp.....
.....New London, Connecticut
A.B., Connecticut College for Women, 1930.

GRIMWADE, ERIC ILLINGWORTH, 6½.s1t.a.w.sp.....Chicago
Ph.B., U. of C., 1930.

HABERLY, CHARLES EDWARD, 6.s.a.w.sp.....
.....Washington, Pennsylvania
A.B., Washington & Jefferson College, 1927; Western Theological Seminary, Pittsburgh, 1927-1929.

HALL, RICHARD, 7.s.a.w.sp.....Chicago
Ph.B., U. of C., 1930.

MARVIN, DONALD, 3.s.a.w.....New York City
A.B., Yale University, 1922; General Theological Seminary, 1928-1929; Yale Divinity School, 1929-1930; Biblical Seminary in New York, 1930-1931.

MOORE, ARTHUR NEWELL, 6½.s1t.a.w.sp.....
.....Cambridge, Massachusetts
A.B., Harvard University, 1923; A.M., ibid., 1925.

NEWMAN, HERMAN ANDREW, 5½.s1t.a.w.sp...Cincinnati, Ohio
A.B., University of Cincinnati, 1929.

SIVERTS, VICTOR, 3.a.w.sp.....Chicago
A.B., Park College, 1929; Chicago Theological Seminary, 1929-1931.

STEELE, WAYNE HOBART, 6.s.a.w.sp.....Chillicothe, Ohio
A.B., Oberlin College, 1922.

THOMPSON, DONALD ALEXANDER, 4.sp..Dighton, Massachusetts
A.B., Tufts College, 1926; Harvard Theological School, 1928-1929.

VAN DYKE, MAYNARD, 3.a.w.sp.....Omaha, Nebraska
A.B., University of Omaha, 1931.

WAHL, MILTON JOHN, 6.s.a.w.sp.....Chicago
Ph.B., Shurtleff College, 1925; U. of C., 1926-1927; 1929-1930.

Course for Parish Workers

A student enrolled in this course is also candidate for the degree of Master of Arts in Religious Education, U. of C.

ANDERSON, MARY GENEVE, 7.a.w.sp.....Galesburg, Illinois
A.B., Lombard College, 1929.

Unclassified Students

MANNING, FRANK JEROME, 4.a.w.....Newark, New Jersey

PRONSKUS, JOSEPH, 10.a.....Kaunas, Lithuania

PUGLISI, RENATO SCIONTI*.....Rome, Italy

*On leave of absence, Edward Sanatorium, Naperville, Illinois.

Undergraduate Students

These undergraduates in the University of Chicago are preparing, under supervision of the Meadville Faculty, for admission to the School.

Barthe, Joseph, 3.a.w.sp.....Salina, Kansas
Postler, Gustave Dudley, 6.a.w.sp.San Francisco, California
Stormer, Rudolph, 2.a.w.....Dayton, Ohio
Storer, Robert Arthur, 3.a.w.sp....Waltham, Massachusetts

In Residence, University Summer Quarter, 1931

The Rev. Lawrence W. Abbott.....Racine, Wisconsin
The Rev. John Brogden .....Dallas, Texas
The Rev. Walton E. Cole.....Chicago
The Rev. Clara Cook Helvie.....Middleboro, Massachusetts
The Rev. Harvey Swanson .....Portland, Oregon

Summary

Graduate students of theology	18
Unclassified students of theology	3
Total	21
On leave of absence	1
Resident theological students	20
Cruft Fellows	2
Course for Parish Workers	1
Undergraduate students	4
In residence, Summer Quarter only	5
Total registration, 1931-1932	32

Awards

Special Convocation, May 11, 1931

Doctor of Divinity, *honoris causa*

The Most Reverend Gregorio Aglipay, Archbishop of The Independent Church of the Philippine Islands.

Eighty-seventh Commencement, June 16, 1931

Doctor of Divinity, *honoris causa*

John Merlin Powis Smith, A.B., Ph.D., Professor of Old Testament, University of Chicago.

Master of Theological Science

The Rev. Frank M. Hnik, Ph.D. Thesis: "Theism in the Philosophy of William Ernest Hocking."

Bachelor of Divinity

Wilhelm Anderson, Ph.B., A.M. Thesis: "The Genesis and Function of Knowledge."

Robert Samuel Hoagland, A.B. Thesis: "Concerning the Structure of John."

The Rev. Harold A. Lumsden, A.B., A.M. Thesis: "The Future of the Stockton Universalist Church."

The Rev. Paul Leicester Muder, Ph.B., of the Class of 1926. Thesis: "The Religious Philosophy of Rabindranath Tagore."

Harvey Swanson, A.B. Thesis: "Balfour's Defence of Theism; a Critical Study of the Philosophy of Balfour."

Georg Maxwell Walen, A.B. Thesis: "An Exposition and Interpretation of Sören Kierkegaard's Philosophy of Religion."

Certificate of Graduation

Joseph Pronskus

The Harriet Otis Cruft Fellowship

Robert Samuel Hoagland, A.B.

Georg Maxwell Walen, A.B.

Prizes

The Sarah H. Prosser Prize for Excellence in Pastoral Theology.

Harvey Swanson, A.B.

The Robert C. Billings Prize for the attainment of the highest rank in the work of the year by a member of the Senior Class.

Harvey Swanson, A.B.

The Robert C. Billings Prizes for students excelling during the year in preaching.

Elizabeth Sherman Glass, A.B.

James William Dahir, Ph.B.

Alumni Notes

The Rev. Frank M. Hnik, Ph.D. (S.T.M. 1931), is on the Theological Faculty of the Czechoslovak National Church of Prague, and is Secretary for Social Service and International Relations of that Church.

László Nagy Csifó (1931) is continuing his studies at Manchester College, Oxford.

Robert S. Hoagland (B.D. 1931) is completing a year of advanced study, chiefly in the New Testament Department, as Meadville Cruft Fellow, at the University of Marburg, Germany.

Eugene W. Sutherland (1931) was ordained and installed as minister of the Clifton Unitarian Church, Louisville, Kentucky, on January 17, 1932.

Harvey Swanson (B.D. 1931) was ordained and installed as junior minister of the Church of Our Father (Unitarian) of Portland, Oregon, on September 21, 1931. The Post Office Mission of the Church has recently published a series of four sermons by Mr. Swanson, on the general subject, "Modern Challenges to a Rational Faith."

Georg Maxwell Walen (B.D. 1931), who studied during the Fall and Winter as Cruft Fellow in Oslo, Norway, and Zurich, Switzerland, was called in January to succeed the late Dr. Norman as minister of the Norwegian Unitarian Church in Hanska, Minnesota, and returned to America in May to take up the work.

Joseph Pronskus (1931) was ordained as a Unitarian minister-at-large in the First Unitarian Church of Chicago on the evening of March 3, 1932. He has returned to Lithuania, where he is settled at the capital, Kaunas, as a journalist, and is continuing his researches in the history of the liberal movement in Europe.

The Rev. Robert C. Withington (B.D. 1930), after a year as assistant minister of the Neighborhood Church of Pasadena, California, has been settled as minister of the First Unitarian Society of Sacramento.

The Rev. Melvin Louis Welke (B.D. 1930) was on November 1, 1931, installed as minister of the People's Church of Cedar Rapids, Iowa.

The Rev. Geza Lörinczi (S.T.M. 1930) is continuing graduate study at the University of Strasbourg, and is a candidate for the Doctorate of Theology from Meadville.

The Rev. Robert Lewis Weis (1929) was on May 24, 1931, ordained and installed as minister of the First Parish (Unitarian) Church of Scituate, Massachusetts.

The Rev. Ransom F. Carver (B.D. 1928) after three years at Billerica, Massachusetts, is now minister of the Unitarian Society of Santa Barbara, California.

William Francis Swift (B. D. 1928) is leader of the Boston Ethical Society.

The Rev. Richard W. F. Seebode (B. D. 1930) is minister of the First Unitarian Church of Louisville, Kentucky.

The Rev. Hubert T. Law (1924), late of the South Parish in Charlestown, New Hampshire, is living at Ascutney, Vermont.

The Rev. Herbert Hitchen (1923) was on June 7, 1931, installed as minister of the First Unitarian Society of West Newton, Massachusetts.

The Rev. Frederick Lewis Weis (B.D. 1922, S.T.M. 1928) of Lancaster, Massachusetts, received in November, 1930, the degree of Doctor of Theology, with honors, from the University of Strasbourg. As Meadville Cruft Fellow, Dr. Weis studied at Strasbourg from 1922 to 1924, and his two degree theses are valuable monographs on two eminent precursors of the Reformation, Hans Denk and Ludwig Hetzer.

The Rev. Harry Taylor (1921) is minister of the Congregational Society in Pittsfield, New Hampshire.

The Rev. Ernest R. Trattner (1920), who has been rabbi of a liberal synagogue in Los Angeles, has recently published through Messrs. Scribners, three suggestive volumes, "Unravelling the Book of Books," "The Autobiography of God," and "As a Jew Sees Jesus."

The Rev. Cornelius Heyn (1919) has been settled as minister of the Adams Memorial Church, Dunkirk, New York.

The Rev. Wilton E. Cross (1918) recently left Franklin, New Hampshire, to become minister of the First Congregational (Unitarian) Society of Taunton, Massachusetts.

The Rev. George Salem Cooke (B.D. 1916) has been installed as minister of the Second Congregational (Unitarian) Society of Northampton, Massachusetts.

The Rev. L. Griswold Williams (1915) began in December, 1930, his ministry to the Universalist Church in Barre, Vermont.

The Rev. Milton E. Muder (1915) was installed in December, 1931, as minister of the Unitarian Society of Ridgewood, New Jersey.

The Rev. Edward P. Daniels (1914) on June 14, 1931, began his work as minister of the First Parish of Concord, Massachusetts.

The Rev. James W. Macdonald (1913) has resigned his pastorate at Santa Monica, California, and settled as minister of the First Parish in Needham, Massachusetts.

The Rev. George A. Mark (1913), after a ten years ministry in Somerville, Massachusetts, was installed at Leominster, Massachusetts, on March 1, 1931.

The Rev. Charles A. Wing (1911) has resigned the pulpit of the Church of the Messiah, St. Louis, and accepted a call to Unity Church, in Denver, Colorado.

The Rev. Albert E. Kristjansson (B.D. 1910) of the Icelandic Liberal Church of Seattle, is acting also as minister in charge of the First Unitarian Church of Seattle.

The Rev. Edward D. Johnson (1910) was installed on April 17, 1932, as minister of the First Unitarian Church, Orange, New Jersey.

The Rev. Harvey C. Merrill (B.D. 1910), whose last pastorate was at Harvard, Massachusetts, died at his home in Arlington, Massachusetts, March 21, 1931.

The Rev. Charles E. Snyder (1909), after recovery from a serious illness, was installed on November 22, 1931, as minister of the Unitarian Church in Davenport, Iowa. In June, 1931, he received the degree of LL.D. from Morningside College, Sioux City.

The Rev. George Tudor Jones (1908), whose last pastorate was at Ellsworth, Maine, died on January 12, 1932, at Red Creek, New York.

The Rev. Chester A. Drummond (1906) was installed at the Bulfinch Place Church in Boston, on April 10, 1932, as Minister-at-large of the Benevolent Fraternity of Churches, Minister of the Bulfinch Place Church, and Director of the Parker Memorial.

The Rev. Prof. J. A. C. F. Auer (B.D. 1906) has recently given a course of Lowell Lectures at King's Chapel in Boston on the subject, "Humanism and Religion."

Samuel Charles Spalding (1903), now living in Milwaukee, is the author of a striking proposal for world peace and international unity, under the title, "The United Peoples of the World."

The Rev. Merritt Scott Buckingham (1901) has recently accepted a call to the Federated Church of Warwick, Massachusetts.

The Rev. Adolph Rossbach (1899) is acting minister of the First Unitarian Society of Moline, Illinois.

Mrs. Adelaide Avery Claflin (1896) died at her home in Cambridge, Massachusetts, on May 13, 1931.

The Rev. Harry Sumner Mitchell (1896), after a pastorate of nine years at Burlington, Vermont, was installed at Sanford, Maine, on January 25, 1931.

The Rev. Hendrik Vossema (1895) was on February 9, 1932, regularly settled over All Souls' Universalist Church, East Boston, Massachusetts, of which for some time he had been acting minister.

The Rev. Seward Baker (1894) died on April 13, 1932, at his home in Hutchinson, Kansas.

The Rev. Robert Collyer Douthit (1893), who was installed September 29, 1931, as minister of the Independent Congregational (Unitarian) Church of Meadville, Pennsylvania, died suddenly on Sunday, May 29, 1932.

The Rev. Herbert L. Buzzell (1893) died December 30, 1931, in Brockton, Massachusetts.

The Rev. Amandus Norman (1892, D.D. 1920) died on

November 14, 1931, in Hanska, Minnesota, where he had been minister for almost forty years.

The Rev. George Charles Wright (1886) died in Concord, Massachusetts, on December 20, 1930, after a ministry-at-large of forty-four years in Lowell, Massachusetts.

The Rev. Hugo G. Eisenlohr (1883, D.D. 1920) for nearly forty-eight years minister of St. John's Church, Cincinnati, celebrated there on May 29, 1932, the fiftieth anniversary of his ordination. Since October 23, 1931, he has been minister emeritus at St. John's.

The Rev. Warren S. Perkins (1877) died January 23, 1931, at Wakefield, Massachusetts, where he had been minister of the Universalist Church for twenty-four years.

The Rev. Edward Augustus Horton (1868) died in Toronto on April 15, 1931. He was eighty-seven years of age, and held at the time of his death the position of Chaplain Emeritus of the Massachusetts Senate.

The Rev. Charles W. Wendte (1867) died in Berkeley, California on September 9, 1931, at the age of eighty-seven.

The Rev. Charles Wentworth Buck (1862) of Cambridge, Massachusetts, who was born in 1833 is, so far as is known, the oldest living graduate of the School.

Dr. Anna Garlin Spencer, who was Professor of Sociology and Ethics at Meadville, 1913-1918, died in New York City on February 12, 1931. Under the auspices of the School, a memorial service was held at the First Unitarian Church of Chicago on March 1, 1931.

FORM OF BEQUEST

I give and bequeath unto The Meadville Theological School, located at Woodlawn Avenue and Fifty-Seventh Street, in the City of Chicago, Illinois, the sum of———————— Dollars.